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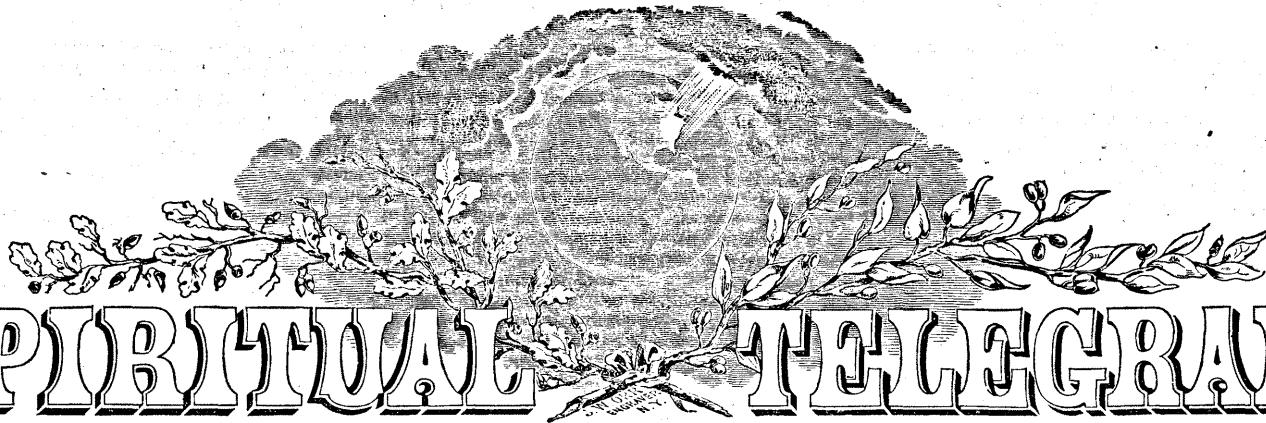
We are prepared to furnish the back numbers of the present volume of this paper, and date subscriptions from the first of May, if desired. We can furnish Tiffany's Monthly from its commencement in March last. There can scarcely be a person without friends and neighbors who would think him or her kindly for inducing them at this time to commence laying up these immortal treasures.

### Rev. T. L. Harris.

We are happy to be able to announce that Bro. Harris is now in Baltimore, on his way North, and will soon be in this city. He will occupy the desk at Dodworth's Academy on the first Sunday in June, and it is expected that he will lecture in the same place for several successive Sabbaths thereafter. There are many warm friends and enthusiastic admirers of Mr. Harris in this city, who will welcome him with much pleasure.

### Miss Jay's Tour West.

MISS EMMA F. JAY started on her Western tour a few days ago. For the ensuing week she may be addressed, care of Stephen Albro, Buffalo, N.Y.



# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 213.

## The Principles of Nature.

THE UNIVERSE AND ITS AUTHOR.

BY WILLIAM FISHBOUGH.\*

NATURAL HISTORY OF THE SIDEREAL UNIVERSE ANALOGICALLY RETRACED.

FROM contemplations of our own solar system, let us now extend our observations and reflections into the immeasurable realms of the stellar universe beyond, and see what gleams of light we can obtain in reference to the natural history of that grand System of systems, of which our own congeries of worlds forms, as it were, but an atom. Facts and analogies which need not here be particularized, have established the universal belief among astronomers that the so-called "fixed" stars are but so many remote suns shining to other systems. These are not distributed equally through the celestial spaces, as though they had been scattered at random from an Omnipotent hand; but they are arranged in distinct *clusters*, or *firmaments*, so called, which have little or no apparent connection with each other. Telescopic observations have proved that the bright girdle called the "Milky Way," which surrounds our heavens, is only a grand congeries of stars, so remote, and owing to their remoteness from us, apparently so near to each other, that their intermingling rays reach us only in the appearance of a confused whitish light. Of this vast zone of shining orbs, all the less remote stars, including our own sun, are members, their varying directions being, in a measure, the result of differences in their distances from the point of observation, and hence of the different angles at which they are viewed.

Not only have the relative distances of various portions of this grand cluster been proximately determined, but the spaces beyond have been sounded. The process by which these results have been accomplished may be easily brought within the reader's comprehension by the following illustrations: Suppose any given object is removed from a point of observation to a distance at which it is hardly discernible by the naked eye. Now, a telescope which has the power of penetrating space to ten times the distance that can be reached with the naked eye, would show the same object, with the same degree of distinctness, ten times as far off. Take, then, a telescope of twenty degrees of space-penetrating power, and remove the object twenty times its first distance, and it will still be seen with equal distinctness and apparent nearness. And so also of still larger telescopes and correspondingly farther distances.

Now, when we gaze into the heavens on a clear night, with the naked eye, we observe, in a given portion of the Milky Way a distinct number of stars, the faintest of which are barely discernible. If the astronomer then takes a telescope of ten powers as compared with the unassisted eye, and surveys the same field, all the stars before observed will appear with increased brilliancy, besides which many more will be

visible, the remotest and faintest of which may be presumed to be ten times as far off as the farthest one which previously appeared. He then takes a still larger telescope, and still more objects appear, the remotest of which may, in like manner, be presumed to be situated in a relative depth of space proportioned to the increased degree of telescopic power. So correspondingly of a larger, and still larger instrument, until one is obtained which reveals no more stars, but only shows those in the same field of view in increased brightness. The space-penetrating power is again augmented, and still no more stars are brought into view. The observer, therefore, legitimately concludes that he has reached the *outer limits* of the great cluster to which we belong, and is now traversing the blank void beyond.

But is he to conclude that he has sounded the system of stellar creations to its remotest depths, and that beyond these boundaries there are no more vestiges of the Creator's energy? Let him augment the optical power but one degree more, and perhaps in the dim and awful distance he will behold a faint and scarcely discernible speck or streak of whitish light. In the excitement of irrepressible curiosity, he hastens to direct to the spot the largest telescope the observatory affords, and that same whitish spot glows into myriads of beautiful stars—another galaxy or Milky Way—another firmament, perchance, displaying its glories to its own unnumbered worlds, and pealing its own notes of silent harmony, responsive to the movements of all kindred systems!

As, by the indefatigable exertions of the two Herschels, the heavens have been swept by the telescope in all directions, more than two thousand five hundred of these isolated stellar systems have been brought to light, some smaller, and some larger than the grand cluster in the midst of which our own sun and system are situated. \* \* \*

After citing many facts to prove that these immense and universally distributed stellar clusters everywhere exhibit the presence of gravitation, and the phenomena of orbital and rotatory motions, the author proceeds:

But if this conclusion thus approximates to a certainty, there are facts which point to a still more extended application of its principles. In the southern heavens, and quite detached from the Milky Way, are two bright spots which southern navigators have designated by the name of "*Magellan's Clouds*."

During his astronomical residence at the Cape of Good Hope some years ago, Sir John Herschel, by the aid of his twenty-foot telescope, succeeded in analyzing these objects, and found that each of them, and especially the larger one, was a *system of firmaments*, combining many extensive clusters into one! Of these, as systems, analogy would authorize us to predicate internal gravity and general and particular rotatory and orbital motions. But the magnitude of this complex unity, however inconceivably great, may, after all, be but an atom in the immensity of ulterior creations to which it belongs; and, on

higher system—a system which may be supposed to embrace in its structure all the firmamental clusters, nebulae, and systems of systems heretofore known to telescopic observers, and countless more besides.

Now is the idea of such an all-comprehensive system of systems without the support of facts as well as of analogies. It is said that although nebulae, resolvable and irresolvable, appear in every quarter of the heavens, they appear in greatest abundance in a comparatively narrow zone which encircles the heavens, cutting the plane of the Milky Way at right angles. This arrangement goes far to establish the idea of a Firmament of firmaments, a Galaxy of galaxies, in which all sidereal creations which have come within the reach of the most powerful telescopes, are bound together in one common structure, brought within the sphere of the same common laws, and made to observe throughout similar rotatory and orbital motions with those which prevail in our solar system, which latter may be considered as an epitome and representative of the whole!

We have thus seen that wherever the wonders of the celestial spaces have been distinctly unfolded, the revolution of satellites around planets, of planets around suns, of suns around still greater suns, of systems around still greater systems, of clusters around still greater clusters, is revealed as an omnipresent law. And seeing the complete unity of plan and harmony of operations so far as we have gone—seeing the affectionate correlations which are exhibited between molecules, and worlds, and systems, and all stellar congregations, with all their included parts—may we not prolong the chain of analogy one link farther, and conclude that they all, together with the myriads of similar creations which dwell in depths of space which no optical power can ever penetrate, owe the bond of unity which connects them, and the harmonious influence which welds them in their mighty courses, to one grand Source of central power, whose attractions they all implicitly obey, and from whose genial radiations all receive their life? If the links of the analogical chain have been found to closely adhere through all the labyrinths of every realm of being whose existence may be verified by other processes, who shall begin to distrust that chain for the first time, after it has conducted us safely thus far?

Though the hypothesis of a common Pivot and Center of gravity of the whole universe may not, in the nature of things, be susceptible of an ocular or complete mathematical demonstration, yet there is interior evidence—I had almost said even the evidence of intuition—that it is true in some form; and I believe this idea is now extensively received as an article of astronomical faith.

Considering, then, all general natural principles as applying equally to greatest and to smallest analogous cosmical forms, and to the whole universal structure as well as to its individual parts, we proceed to another branch of the chain of analogical reasoning, which will speedily conduct us to the primal condi-

\* Extracted from Fishbough's "MACROCOSM AND MICRO COSM," pp. 31—50.

tion of the substance from which the material universe and all it contains, was organized.

The nebular theory of planetary and solar formations, as applying to our solar system, has been shown to rest on so many probabilities as seemingly to justify the undoubting conviction of its truth. But if this theory is admitted as applicable to our own solar system, its applicability to formations in the sidereal realms will, after the foregoing system of universal analogies has been traced out, scarcely be disputed, especially as it was in the sidereal realms that the first facts were observed which seemed to intimate its truth. And if all planetary and solar agglomerations originated from previously diffused nebulous masses, then in view of the unbroken chain which we have seen binds all systems together as one system, the following statement is its own sufficient proof:

As the satellites were formed from the same original nebulous mass from which the planets originated, so a prior state of that mass was a state of unity and interdiffusion with the mass which composed the sun. The materials of that mass, in like manner, were previously connected and interdiffused with the mass which formed the more *interior* sun around which it revolves, and out of which were formed all such other ultimate suns as, in common with our own, now revolve around the same center. The substance of all suns and systems composing our firmament may be supposed also to have been previously interdiffused in one amorphous, undistinguishable mass. So the substance of the suns and systems of all other fiamments, together with the substance of the great central sphere of universal attraction which binds and subordinates them all, was, in like manner, in an original nebulous and formless state; and the whole universal substance was then but one substance, so highly attenuated and expanded as to be without definite forms, divisions, or compartments—an indefinable, universal MONAD! In short, as our own solar system is a child of the great Universal System, and is formed in the image of its parent, the primal condition of the materials of one must have been precisely analogous to that of the other; and if the solar system germinated from an original nebula, so did the system of the whole universe.

But in thus unraveling the complexity of all material formations, and tracing them all to an original, unitary, and chaotic state, we at the same time unravel the complexity of *motion*, and not only arrive at its original and simplest form, but at a state in which it must necessarily have had no form—a state in which its principles were as chaotic as original matter itself, or, what is the same thing, at a state in which no established motion existed.

#### MATERIAL BEGINNINGS AS POINTING TO A SUPER-MATERIAL CAUSE.

Having thus traced the system of material creation through a series of anterior conditions, comprehending periods which perhaps no assemblage of arithmetical figures could express, to a state in which the materials of all worlds, systems, and fiamments were in a condition of diffused attenuated vapor, with no definite or established motions, the inquiry next arises, Was even this the absolutely primitive state of material things? Did matter ever exist in any form or forms previous to this state of chaos? or, if not, was it, in this state, eternal? or, if not absolutely eternal either in the state of forms or of chaos, whence and how did it originate?

The idea that matter ever existed in any mundane forms previous to this, and became subsequently dissolved, not only has no analogy to support it, but seems to be contradicted by an established law of nature. I refer to that law by which amorphous or chaotic matter in motion has the general and predominant tendency to assume and multiply forms. It is not denied that motion of particles tends also to the dissolution of material forms, but that dissolution is always subservient to immediate and higher recombinations. The kingdom of motion and forms, therefore, have ever been, and still are (and we may confidently believe ever will be), making farther and farther encroachments upon the realms of chaos and inertia; and whatever is conquered by the former can never be fully reconquered by the latter. And this is because the former power is positive, and the latter is negative.

If matter, therefore, was ever in a state of mundane or organized forms previous to the chaotic state now under contemplation, it must have for ever continued in that same general state and even to progressively unfold the tendencies by which its

forms were assumed; and no natural power could have brought it back again to the formless state. The chaotic or nebulous state in which we have seen it must necessarily have existed at the beginning of the cosmical creation, may, therefore, be inferred to be its *p-imitive* state.

But that matter even, in this indefinite state, was absolutely *eternal*, is an idea which analogy, so far as it speaks upon the subject distinctly contradicts.\* The material of each form and kingdom in nature may be traced backward from highest to lowest development, immediately beyond which latter it loses itself in a more rudimental creation, which serves as its groundwork. Thus the animal kingdom traced downward to its lowest and simplest forms, finally loses its character as animal, and merges into the vegetable; the vegetable, in like manner, finally loses itself in the mineral; the mineral or crystalline forms pass downward into the general amorphous mass of planetary matter; planetary matter may be traced downward through more rudimentary geological conditions, and through igneous liquid, and aeriform fluid, until its distinction is lost in planetary nebula; this, in imagination, may be traced, in like manner, until it is lost in the general gaseous mass of the uncondensed sun: and so we may proceed, in retrograde steps, until we find the materials of all forms and kingdoms are lost in the great common mass of original chaotic matter.

But in thus tracing back all forms and kingdoms to their respective and immediate predecessors, we at the same time trace backward the one and analogous kingdom of *Universal Matter as such* (which includes all the other kingdoms), from its highest to its lowest forms; and as there is a point beneath which all kingdoms lose their identity, and their essences are merged in an anterior kingdom, so analogy would seem to indicate that that there is a prior point of attenuation and refinement at which the great kingdom of Matter also loses its character as matter or physical substance, and thus that it originated as matter, from a prior source, as did all its included sub-kings. This idea would appear in greater clearness and force of probability if contemplated in the light of the doctrine of Series, Degrees, and Correspondences, hereafter to be brought into view; and it will receive incidental confirmation as we proceed to consider the origin of Motion.

If (contrary to an extreme probability, not to say absolute certainty, established in previous remarks) the hypothesis is still insisted upon, that the chaotic matter of which this universe is composed, consists of the dissolved elements of a previous material universe, the question will still arise, Whence originated the matter composing that universe? And so we may extend our inquiries back through a thousand imagined pre-existent universes; but the mind must come to a resting-place somewhere. It is logically just as certain that there was a *first* universe (if we are mistaken in supposing that *this* is the first), as it is that there was a first vegetable form or class of forms, which latter proposition is positively demonstrated by facts in geology. And after we have gone back in imagination, to an absolutely *first* universe, the question will still return unanswered, Whence originated the physical substance composing that universe?

As the line of progression traced backward necessarily leads to a *beginning* of the system of developments to which it applies, so the line of causation, inversely traced, necessarily leads to a *First Cause*, which is itself *uncaused*, though containing in itself the elements of all causes, and hence all existences. And as the whole Animal Kingdom, for example, necessarily rests upon the basis of a prior and immediately correlated and correspondent Kingdom—the Kingdom of Vegetation—so the whole Kingdom of *universal materiality*, so to speak, as necessarily rests upon the basis of a prior and immediately correlated and correspondent Kingdom. This Kingdom, then, must be *ultra-physical*, in the same way as the Vegetable Kingdom is *ultra-animal*; and it must differ in nature and constitution from the whole Kingdom of physical substance, at least as much as the Vegetable Kingdom differs from the Animal, or as the impelling and moving essence of the human mind differs from the impelled and moved essence of the human body.

Now, unless we suppose this *ultra-physical* (and hence *unphysical*) Kingdom to be a Kingdom of *Spirituality*, there is no conceivable power corresponding to it in the human mind,

and hence it is to the human mind a *nothing*, and can not even be an object of thought, much less of faith.

But it may be asked, "Whence originated this Kingdom of Spirituality which it is here alleged must have served as the basis of physical creation?" If we should answer that it originated in a higher and ulterior spirituality, and that that originated in a still higher, and *that* in a still higher; and if we could thus prolong our thoughts to an absolute eternity in search of the Origin of origins, we would still have only *spirituality*—an *INFINITE REALM* of Spirituality, beyond the ideas of which our thoughts could not possibly go. We may set it down then, as a conclusion which all analogy affirms, and which there is no conceivable reason to doubt, that this whole realm of Materiality originated in this prior and corresponding Realm of *SPIRITUALITY*.

Now spirituality, in its interior nature, possesses the properties of *affectation*, *thought*, and *volition*, and these, again, are the attributes of *personality*. This ultimate, and hence infinite, Realm of Spirituality, therefore, involves the idea which we mean to convey by the term *Gon*: and the infinite series of degrees of spirituality of which the mind has just conceived in its search after the Origin of origins, may be supposed to correspond to the infinite series of degrees of the harmonious faculties of the one Infinite God, as these may be supposed to be presented in their ascending scale from the most exterior portion of the Divine nature which connects with Materiality, to the most interior portions of the Divine Soul which projects, generates, and vitalizes all things.

In saying, therefore, that the whole Kingdom of Physical Substance as such, originated in a prior and corresponding Kingdom of Spirituality, we, in effect, say that it originated in a Source possessing affection, intelligence, volition, and hence *personality*—in a Being, who, without any restraint or constraint from outer and physical influences (which did not then exist), could freely create, or abstain from creating, according to the internal promptings of his own Infinite Mind.

But let me not be understood as arguing that the matter of this universe was created by God out of *nothing*. The mind can not conceive of any such thing as nothing, or of something coming out of nothing; and therefore the idea may be at once dismissed from the mind as being itself a mental *nothing*. But if we suppose that the spirit is an *essence*, and that matter, as such, was created out of this essence, there will at least in this be no violation of the laws of thought; and the reasons on which such suppositions may be grounded will incidentally and more distinctly appear as we proceed.

There is a philosophy extant which insists that matter has of itself an *inherent* power of *motion*, and that matter (or physical substance) is *eternal*. But that this assumption is untenable is obvious from the following considerations: Motion in matter, as shown before, necessarily tends to bring matter into forms; and if motion was from eternity in eternal matter, then matter must from eternity have been brought into forms—nay, into the *ultimate* and *highest* forms which that motion is qualified to engender. But as it is sensibly certain that these highest forms did not exist for ever, and rationally certain that they must have ultimately sprung from a state of primeval chaos, it follows, of necessity that motion in matter could not have been from eternity.

Moreover, if motion is an inherent property of matter, that motion must be the result of a *force* adequate to produce it; and that force must be either *mechanical* or *chemical*. But that matter contains of itself and in itself no *mechanical* force, is self-evident. Conceive of any body of matter, whether an atom or a world, being in a state of perfect rest; it is evident that that body has within itself no mechanical force adequate to move *itself*, much less to act upon kindred bodies. It is clear, therefore, that matter has within itself, and originally of itself, no mechanical force adequate to produce motion in any case; and therefore if a body at rest is not acted upon by an extraneous moving force, it will necessarily remain, for ought *mechanical* forces can do, in precisely the same place, and will possess precisely the same bulk and constituents, to all eternity. This self-evident and universally recognized property of matter is called its *inertia*.

It is not denied that a *chemical* power—a power of expansion and condensation, or of altering the internal arrangements of particles—may be lodged in bodies of matter; but this power is only the striving of particles for an equilibrium. But unless

\* Let it be remarked, once for all, that by "matter" I mean *physical substance* in contradistinction to *spiritual substance*.

there is a constantly active influence received from a foreign source, the equilibrium must necessarily be finally attained, and all action would then cease, never to be renewed by any inherent force, simply because such force is exhausted.

If we then consider the whole universal mass of physical substance, as the mass of particles supposed to be subject to this internal chemical action, that action, and its producing force, could not be eternal and unoriginated, because in that case it would manifestly, from eternity, have attained to an internal equilibrium, and all action would have ceased. These considerations show that even chemical action, and therefore chemical force, must have had a beginning, and therefore a cause, in some power or contriving agent beyond themselves, and outside of the matter in which they inhore.\* But as there was no other realm of physical matter from which they could be supplied, we are driven to the only other alternative of supposing that they were supplied from a Spiritual Source—from the personal Realm of affection, intelligence, and volition, which we have before proved to be unoriginated, and hence infinite.

If this reasoning is correct, then the conclusion is obvious that all motion of whatever kind, as well as the physical substance acted upon by it, must have had an ultimate origin in Spirit—IN GOD!

\* It may be added, that chemical forces, as inherent properties of original, amorphous, nebulous matter must have been exceedingly weak, if in such matter such inherent forces could have existed at all, which is extremely doubtful.

Original.

#### ASSERTION AND EVIDENCE.

MESSES. Editors:

I have been a tolerably attentive reader of your paper from its commencement, as well as of most of the publications of the Spiritualists, and however much I find to admire there is one thing I can not help regretting. In communications to the TELEGRAPH, as also in other writings in favor of Spiritualism, some of the writers show too great readiness to believe some things, though they may be tenacious enough for good, clear evidence on other matters before they will believe. I have in my mind more particularly some statements setting forth as real historical truth certain things that have been reported respecting the wisdom, doctrines, divine power and prescience of sages and reformers of old among ancient nations; and also assertions intended to arouse skepticism and strengthen unbelief as to the correctness of some portions of the Bible, where there is not evidence sufficient to sustain them.

A communication to the TELEGRAPH, of April 26th, entitled "The Youth of Samos," is one striking example. The article is attractively written, and represents Pythagoras as good, and wise, and divine, almost to perfection. It is cheering to read such representations; and when they are not founded on truth, if we know it, the perusal can do no harm; but if such an account is taken for sober truth, when it is not sustained even tolerably by historical evidence, it deceives and may mislead.

What is there known of the life, doings and doctrines of Pythagoras that can be relied upon with any degree of probability as truth? Unfortunately there is hardly anything, though no one would suspect it from the perusal of that article. Enfield says:

The history of Pythagoras, beyond that of any ancient philosopher, abounds with difficulties and contradictions, and is enveloped in fable and mystery. Pythagoras himself and his followers through a long succession were so far from committing their doctrines to writing for the information of posterity, that they made use of every expedient to conceal them from their contemporaries. Hence the first records of the life and doctrines of this philosopher, which were only such as could be casually gathered up from tradition, were not less defective in probable and well-authenticated facts than they were abundant in absurd fictions. It was not till many ages after the time in which Pythagoras flourished (some eight hundred years at least) that Porphyry and Iamblicus undertook to digest these scattered materials into regular narrative. And these writers themselves were too credulous, too careless and too much biased by prejudice to be capable of giving a judicious and impartial representation of what was at that time known concerning Pythagoras. They were of the school of Plotinus and Ammonius, in which, as we shall afterward find, it was the common practice to misrepresent and falsify everything and obtrude upon the world marvelous tales instead of real facts, for the sake of supporting the credit of their sect and religion in opposition to Christianity. In order to be convinced that Iamblicus was nothing better than an impudent trifler the reader need only peruse the introduction to his Life of Pythagoras. The labors of subsequent writers, though sufficiently numerous, cast little new light upon this part of the history

of philosophy. Notwithstanding all that has been done it resembles a wood which, after many trees are cut down and thickets cleared away, still remains dark, rugged and pathless.—*History of Phil.*, pp. 210, 211.

Now that history of Pythagoras given in the TELEGRAPH purports to be made up principally from Iamblicus, who wrote under all those disadvantages described by Enfield, so that he can not be depended upon. Enfield has never been deemed a partial, or prejudiced, or superficial writer, to my knowledge. Though the information he has given us might be deemed fully satisfactory, still I will quote one authority more, B. G. Niebuhr. He is too well known for his life-long and thorough researches into ancient history to need one word respecting qualifications and candor. He says:

The history of Crotona is very obscure. It is remarkable in ancient history only on account of the extremely mysterious affairs of the Pythagoreans. Little can be said of them with historical certainty, for our authorities belong to too late a period and are unsatisfactory, being derived for the most part from works which were thoroughly apocryphal and interpolated. The Pythagorean books were a peculiar species of imposition. No man can say who Pythagoras was, at what time he lived, or whence he came. All the statements respecting him are extremely contradictory. Sometimes he is described as the son of Menesarchus of Samos, sometimes he is identified with L. Tarquinius, the son of Demaratus, and sometimes he appears as a Tyrrhenian of Lemnos or Samothrace, so that his wisdom would be of Pelasgian origin. The Orientals also knew him; he is mentioned even in Assyrian history, where he appears as a Greek. In short, he is quite as vague a personage as Buddha in the East; or perhaps some one may prove to us some day that he is the same Buddha. But to speak seriously, Pythagoras is a mere name which vanishes before every historical inquiry.—*Lectures on Ancient History, translated by Schmitz—Lecture 94.*

In making these quotations I have not italicised any words or sentences to give them force, and it can not be necessary. But very little is known or can be known respecting Pythagoras. I would be as glad as any one for an authentic history of him and his doctrines; but I do not wish that zeal for any cause should give me romance for history.

Perhaps at some future time I may notice similar errors of some other writers, where I think the pointing of them out might be of advantage to the inquiring and candid reader by aiding him on in his search after truth; and perhaps I may not, as my health makes it a very hard and laborious task for me to write.

F. J. B.

#### PRESENTIMENTS.

Most people, whether devotees to a supernatural belief or not—whether impregnated with spiritual theories or not, have at times—in certain conditions of the mind or body, in certain states and contingencies of events—emotions which are marked, and which presage evil. These periods are spoken of as low spirits or blues, and are attributed to external causes, such as east winds and approaching storms.

We have bright, cheerful emotions, without referring to anything beyond our health, prospects or condition. Of such we say:

The glittering dreams which pass before our mind,  
Are not by heaven for prophecies designed,  
Nor by ethereal beings sent us down,  
But each one is creator of his own.

The two sets of emotions are as widely different (to common belief) in their origin, as in their effects.

Almost every person of sensibility has felt the presence of such hours, in which as if by an inexorable will, the memory is driven back upon itself, and is left to rummage among half-forgotten scenes of youth, hand in hand with the associates of former years, while the songs of school-boys fill our ears, the kisses of school-loves are upon our lips, and the familiar odors of the lilac and the apple salute our senses as of old; for memory loves times and odors quite as much as places, and is more freshly called up by them than by a re-union with old scenes, or the friends which made them dear.

On these hours, when forgotten songs come back again to us, when the fragrance which floated years ago from the tree at our window, greets us, when loved voices, now long since and forever silent, are in our ears; then comes memory

Like the stealing  
Of summer wind through some wretched shell;  
Each event winding—each inmost feeling  
Of our whole soul echoes to its spell.

In such moments we sit again in the familiar seat, or walk by the familiar brook; we gently light up the scenes of the present, by the soft effulgence which springs from decaying memories.

These hours we call melancholy, but they are full of pleasure to the sensitive, or they are full of wisdom. They soften pride and temper that self-reliant spirit which the struggle of life creates, and they leave the man or the woman calmer, purer, and better for them.

Many, and those not among the uncultivated, regard their movements as of supernatural importance, and accept their visitations as so many premonitions of coming danger or evil.

There is still another undefined class of emotions which steal over us at times, and which hang like a pall upon our enjoyments, tinging everything around us with the deepest melancholy. In such moments, the world seems to frown upon us; friends seem estranged, plans are defeated, hopes disappointed, and the heart is sick. We have, in short, a sentiment or premonition of approaching evil which we can neither account for nor shake off. Reason refuses to justify it, but fails to remove it, and the judgment, after battling awhile, yields its citadel to the mysterious assailant.

We heard yesterday a marked case of the existence and prevalence of this sentiment, in the case of the lady whose fearful death we briefly referred to in an editorial letter, a few days since. Happening to be in the car near the spot where the fatal occurrence took place, a gentleman present remarked that he was a neighbor of the unfortunate couple, and their intimate friend. He stated that when the project of removing to Kansas was first mentioned in the family, the wife was if anything more enthusiastic than the husband in its favor. There were circumstances of a family nature which rendered the idea of removing from the neighborhood rather satisfactory than otherwise, and she heartily embraced the opportunity. Being of a domestic, quiet, and undemonstrative character, she said little, but went on in calmness, making her preparations for the journey. After all was ready, and the hour had nearly arrived for their departure, she made known her own fixed belief that neither she nor her husband would ever see Kansas. She offered no obstacles against starting upon the journey; she forgot nothing, and neglected nothing, either for her husband, her children, or herself, but still, for three days, she expressed, whenever the subject was called up, her most firm belief that neither her husband nor herself would ever see Kansas or their old home again, but that some great calamity was in store for them. This train of thought struck her friend with great surprise, for never before had she given way to any superstitious feeling, but had pursued the dutiful, even and correct path of an exemplary and affectionate woman, without whim, eccentricity, or caprice. But here was a settled conviction, springing from no circumstance which she would unfold, but out of which she could neither be coaxed, persuaded, nor reasoned.

Her husband laughed at her fears, and they started for their new home, with enough of goods and money to make them comfortable. They reached St. Louis, and were compelled to remain there some days, making purchases, and awaiting the starting of a company having the same destination. One night the husband was absent for a whole evening from the hotel. Midnight struck, and he came not—one—two—three o'clock—and he was still absent. "He will never come," said the wife, "he is murdered, and I shall soon follow him." Every search was made for the missing man, and to no purpose. He had visited some place of amusement in the evening, in company with those with whom he was to take up his journey westward, had parted from them at eleven o'clock to return to the hotel, and was never more heard of. Having a sum of money upon his person, he doubtless met with foul play, and went to add another to that multitude, the story of whose fate has been lost in the turbid and dark waters of the Mississippi, whose bones lie whitening from St. Paul to New Orleans.

After waiting until despair had destroyed the poor remnant of hope which her dreadful presentiment left her, the desolate widow, with her poor children, started upon their return from whence they came, and when within a few miles of the place, she gave her money to her eldest daughter, and leaving her children sitting together in the car, she entered the saloon, closed the door, and threw herself from the window. A cry was raised that some person had fallen from the train, when it was stopped, backed, and after running slowly for a mile, a bloody heap of clothing mingled with hair and human flesh was all that remained to those poor children, of a mother!—Detroit Daily Advertiser.



"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, MAY 31, 1856.

IDEAS OF LIFE.

NUMBER THREE.

But in this classification we must not omit to include those who entertain the idea that it is only or chiefly necessary to exercise the *Religious Sentiment*. If a man has room for but a single idea, and that is permitted to engross all his faculties and his whole time, he can scarcely adopt one that is fraught with greater danger to the well-being of society than the one under review. Those who cherish this notion certainly have no better conception of the real nature of man and the true aims of life than those whose cases we have already considered. Such persons are generally characterized by a kind of imaginary omniscience which precludes the acquisition of knowledge by all ordinary processes. Accordingly the mind is neglected, and the religion of such people, instead of being directed by reason and modified by a proper knowledge of the attributes, relations and duties of man, degenerates into a miserable and degrading superstition. Such men torture their bodies and starve their intellects to save their souls; they are spiritually lean, dejected, miserable and barren of all divine graces and uses. If they are not cold, bigoted, intolerant, and vindictive, they are wild enthusiasts whose souls are inflated with a kind of inflammable gas that burns with a strange unearthly light. Their faith sustains no relation to science, but is closely allied to superstition; their zeal is fervent, but is "not according to knowledge." The world has witnessed many—alas, too many—melancholy proofs of this mistaken idea of life. Think of the austere manners, the unnatural restraints, the severe modes of discipline, painful rites and gloomy abstractions which have formed the religion of so many men. The notion that the body must be literally crucified and the intellect dwarfed for all time, that the religious element may have unlimited power, is absurd and dangerous to the last degree. It impairs all the functions of the body and renders health and life insecure. It dissipates and deranges the vital forces, producing physical debility, paralysis, congestion, melancholy, insanity and death; and these evils are transmitted to succeeding generations. The vital elements, the prevailing philosophies, and the practical life of the world have all been poisoned by pious madmen. Not a few have withdrawn from all civilized society, and spent their lives in caves and mountains, away from the responsibilities and evils which they had not the manhood to meet. It is a morbid alienation of reason with a sickly disgust of life and all temporal interests that leads to these extremes. Neither Nature nor the Spirit of Divine Wisdom can be an incentive to action, when men thus disregard their relations to this world, and treat the gifts of God with pious scorn.

The asceticism that prevailed in the early church, and the corporeal inflictions that men in different ages have voluntarily suffered, witness to us how sadly the noblest powers and privileges may be perverted. Thousands shut themselves up in lonely cells and gloomy caverns, away from the clear light and pure air. Old Roger Bacon lived two years in a hole under a church wall, and at last dug his own grave with his fingernails; and all that he might escape from the world and show his supreme contempt of physical suffering. Simeon Stylites, a native of Syria and celebrated as the pillar-saint—made a martyr of himself by living for thirty-seven long years on top of a pillar, gradually increasing the height of his pedestal as he became lean in body and sublimated in soul. At length he obtained the elevation, corporeal and spiritual, of some *sixty feet*; he acquired a great reputation as an oracle and became the head of a sect. There may be no more pillar-saints, or Bacons, who live like church mice under a wall—we trust there are none—but there are yet in the flesh many victims of their own melancholy whims, men whose disgust of this laboring world proceeds from a love of indolence and a disposition to nurse the gloomy phantoms of a disordered imagination.

There is no end to the follies and cruelties which ignorant men have perpetrated in the name of religion. Not only have they violated the most essential laws of health and life in themselves, but they have resisted science, step by step; they have anathematized the greatest teachers and benefactors of mankind; they have fostered the foulest superstitions and upheld the depotsms of the world; they have spurned all Nature as an unholy thing, and made merchandise of our hopes of Heaven. These things have all been done under the pretense of serving God and saving souls; and they indicate that among the constituents of human nature, the religious element is perhaps the most dangerous, when not wisely directed. It is alike destructive of physical health, temporal prosperity and true morality. We may illustrate the immoral tendency of religion, when misdirected, by a fact which came under the writer's own observation. In our youth we were acquainted with two brothers, who resided in Worcester county, Mass., and were proprietors of adjoining farms. One was a most devout member of an orthodox church, and gave much time to formal prayer and other religious exercises. The other was Deistical in his views, and was called an infidel, notwithstanding he was a worthy and excellent man. On one occasion the pious brother left his large crop of wheat, as it was left by the reapers, and went off to a seven-days' protracted meeting. During his absence a storm commenced which continued so long that the grain began to vegetate, and the entire harvest was destroyed for all ordinary purposes. Before Spring this devout man, being out of wheat, helped himself from his infidel brother's granary without rendering an equivalent. True, it may be said—if that be any extenuation—that *he only took it from his brother*—it was all in the family—but I submit the question, was not that man's religion fatal to his morality?

The spirit of the opposition to Nature, which has characterized the blind religionists of past ages, finds an amusing illustration in the conduct of Pope Callextus. About the middle of the sixteenth century, when the Turkish arms had just reduced the great empire, the comet of 1456 made its appearance, and by its long train spread consternation through all Europe. It was supposed that it might have some mysterious connection with the Turks, and the idea widely prevailed that comets were ominous of war, pestilence, famine and other great disasters. The occasion seemed to call on the Pope for some signal demonstration of his power and devotion. Accordingly, a special religious service was decreed, in which he formally anathematized the Turks and the comet. Since that event we have repeatedly heard of the Turks, but the comet keeps at a prudent distance from the seat of papal authority.

That we can not safely depend on this principle—the religious element in human nature, to regulate the conduct of men, must be obvious to all persons who have looked into the religious history of the world. Wherever the reasoning faculties have not been developed, by suitable mental culture and discipline, the religious sentiment has usually combined with the baser passions and become the scourge of mankind. The practice of sacrificing human beings to propitiate the favor of the gods originated in this union of the religious principle with the animal propensities. The history of many nations is deeply stained with the evidence on this point. It is said that it was the custom of the Romans, for a long time, to sacrifice many of their prisoners of war. Caesar offered three hundred men on the Ides of March. The Gauls also reared their altars for human sacrifices, and amid the gloom of the old forests the Druidical priesthood performed the bloody rite. To turn the tide of victory in their favor, the Carthageneans, after being defeated in battle, seized two hundred children of the noblest families, and put them to death. At the consecration of the great temple of Mexico, it is recorded that the reigning king sacrificed more than sixty thousand prisoners, and the royal Montezuma, though surrounded by many of the arts of refined life, was accustomed to make an annual offering of twenty thousand men to the Sun. Nor are these cruelties all distant with respect to time. The wail of expiring humanity comes up from the islands of the South Sea, and the Pacific Ocean; it rises from the burning sands of Central Africa, from the temple of India's great idol, and from beneath the wheels of his ponderous car. We might summon a cloud of witnesses which no man could number, whose experience illustrates the dangerous and infernal tendencies of the religious sentiment when not directed by Reason. We might invoke the shades of thirty thousand widows who annually ex-

pire on the funeral pyre, call up the infant spirits from the Ganges, and the tender babes that perished in the burning arms of the Phoenician Moloch. The witnesses come, too, from the dungeons and racks of the Inquisition, from the tragic scenes of St. Bartholomew's Day, and from all the bloody fields of the Crusaders, to admonish us that mental culture, and the exercise of enlightened reason, as well as a fervent spirit of devotion, are necessary to save the world.

THE MUSICAL SPIRITS.

Not long since we gave an account of a remarkable musical performance, in which a grand opera, purporting to be improvised by the Spirit of one of the most distinguished masters, was rendered with surprising effect, through a young lady whose parents reside in the vicinity of Boston. Since that time we have, on several occasions, witnessed the astonishing improvisations of another young lady, Miss CATHARINE AUGUSTA METTLER, whose development as a musical medium was quite unexpected, and whose rapid progress has occasioned the deepest surprise. This youthful *improvisatrice* is the eldest daughter of Dr. J. R. and Samantha Mettler, and is now about sixteen years of age. Those who have witnessed a fair illustration of Mrs. Mettler's powers as a clairvoyant and Spirit-medium, will readily infer that Catharine Augusta has a natural title to her inspiration.

Previous to her development as a musical medium, Catharine had taken lessons on the piano but a short time; she could only execute with tolerable correctness a few simple pieces, and had never attempted to render or to learn any of the more complicated harmonies of the great masters. One day while Catharine was in the parlor, practicing the song,

"O for a home beside the hills,"

her arms were all at once controlled by some invisible agent that seemed to possess extraordinary musical taste and a comprehensive knowledge of the laws of harmony. The unseen musician began to improvise in a most astonishing manner, using the hands of the medium to touch the keys of the instrument, but making no definite impression on her mind. Several members of the family who were in another part of the house overheard this unusual performance, and Mrs. Mettler, who has a fine appreciation of music, inquired with no little surprise who was at the instrument, presuming that some skillful pianist had called without her knowledge, and that the daughter had shown the visitor into the parlor. Some one immediately entered the room, but found no visible occupant save Catharine, whose attention seemed to be withdrawn from all outward objects. She was seated at the instrument. Her fingers were running rapidly over the keys, and the expression of her countenance was fixed and vacant. She was spell-bound by a Spirit whose Earth-life had been devoted to musical science and art. This circumstance occurred about three months since, and from that time to the present Catharine has been influenced daily, by Spirits purporting to be Mozart, Beethoven, Weber, A. Frederick Kitzhoof and others, who seldom fail to appear whenever their presence is solicited. Among the first musical compositions that were improvised through Catharine's mediumship was "The Spirit of Liberty," by Kitzhoof, and another entitled, "Reveries of Prayer," by Beethoven, which entranced alike the sense and the soul with its sweet and solemn combinations of harmonic sounds. They play equally well whether the room be light or dark, and usually occupy several hours daily with their improvisations.

One day when the Spirits had performed "a medley" of some twenty popular airs, including, with other pieces, "The Last Rose of Summer," "Monastery Bells," "Cracovienne Melody, from Jullien's March of all Nations to London," Mrs. Rogers, who was present at the time, mentally requested that the Spirit would favor the company with some martial music, when suddenly the invisible performer made the transition from "St. Patrick's Day in the Morning," to "A March for Liberty." The Spirits supplied original variations to several of the pieces, and the whole concluded with a sublime Hymn from Beethoven, improvised for the occasion.

One night when the writer was present it was said that Mozart was one of the company, whereupon we requested that he would perform his Requiem. The medium said she had never heard of the piece. In the course of five minutes, however, her hand was moved and Mozart's Requiem was rendered in an impressive and masterly manner. Subsequently we had "A Storm at Sea," in which all the elements were represented

in their most wrathful moods. The power that holds the winds relaxed his grasp, and they shouted aloud for freedom; the angry billows seemed to rise high in the darkened air, and then they sank into the fathomless abyss, wailing like imprisoned Spirits. We heard the thunder and the rain; the rending of the sails of an invisible ship; the crash of falling masts; the signal guns; the prayers and shrieks of the wrecked mariner, followed by the gurgling sound of the waters as they closed over the sinking ship. Voice after voice was hushed, the winds ceased, the waves retired and impressive silence reigned—Then followed the introduction of the departed into the Spirit World with exclamations of joy and songs of praise; when a gifted Spirit claiming to be an Italian lady and an artist, closed the performance with an impressive rendering of

"Home, sweet Home."

The instrument used by the Spirits at Mr. Mettler's residence is a seven-octave piano from the manufactory of Light, Newton and Bradbury. We have listened to a great number of instruments from the hands of the best makers, and we venture to say, that for fullness, depth and purity of tone this instrument is not likely to be surpassed, either in this country or Europe.

#### CURIOS FACTS AND INCIDENTS.

*Vision of a Wife and a Homestead.*

JONATHAN FIELD, of Southampton, Suffolk county, L. I., is a seer, and we purpose to relate several examples of his singular perception of remote objects and future events. Some years since he was absent on a whaling voyage, and while on the North-west coast of America he one day described to a shipmate, by the name of Charles Payne, a particular house and two young girls, seen by him in a vision on a previous night. Payne at once recognized the description as being every way suited to his father's house, the person of his sister and that of a neighboring girl who was his sister's intimate friend and familiar associate. When this incident occurred the young men had been at sea for many months, and though the seer had never seen either of the persons comprehended in his description and knew nothing of the elder Payne's residence, he nevertheless described all minutely and accurately, even the dresses which the young ladies were accustomed to wear at the time. Field also told Payne that he should one day marry his sister, and that Payne himself would marry the other young lady whom he had seen in the vision. All of these particulars Mr. Field entered in his journal at the time. After a three years voyage the young men returned, when the information communicated in the vision of Mr. Field was more strikingly verified. The young ladies were even found to have in their possession, and to have worn dresses precisely answering the description given by F. while at sea many months before. Mr. Field and Mr. Payne have since their return both married as was predicted, though at the time of the vision and the prophecy Field had, as we have observed, no knowledge of the young ladies.

*Discovering Whales.*

It is the custom on board a whaler to send men aloft to look out for the monsters. It was not, however, the business of Mr. Field to watch for them, he being employed in the capacity of cooper; yet thirty-six of the forty-four whales that were "raised" were perceived and pointed out by himself. These were in all cases revealed to him in vision before they appeared in fact. At the same time an old man, who was always seen in connection with his visions, would make known the particular hour of their appearance and the precise direction in which they would be seen. When the hour arrived the seer had only to go on deck and make an observation in the proper direction and invariably the whale was discovered, before those who were stationed aloft had perceived any indication of the monster's presence.

*Vision of a Disaster Realized.*

At one time when they had not discovered a single whale for several successive days, it was announced that a number of these monsters were visible at a distance from the ship. Two boats were immediately lowered and manned. They soon made fast to a large whale, and were both towed off in the same direction. The third boat was lowered, of which Mr. Payne took the command. As Mr. P. was about to embark he was warned by Mr. Field to use great caution, as he had on

three successive nights foreseen a disaster, the exact details of which he did not yet distinctly perceive or comprehend. Payne immediately harpooned a whale, and his boat was soon taken out of sight by the rapid movements of the fish. The seer soon after discovered that Payne's boat had been stove to pieces as had been foreshadowed in his vision. He thereupon urged the captain to lower a boat immediately, that himself and others might go to the rescue of their comrades. But the Captain was irresolute, thinking that the effort to save them would be unavailing; especially as the cold was intense they must soon perish if in the water. Field, however, was neither faithless nor inactive. Assisted by two of his companions he lowered the boat, which shot out like an arrow over the dark blue waves. They soon found their comrades clinging to the wreck of the boat and partially immersed in the water. They were severely bruised—by the blow which the fish had given the boat—and benumbed by the cold, but were all rescued from their perilous situation.

*A Golden Vision.*

Some time since, while Mr. Field was in California and engaged in mining, he had a vision in which a piece of gold of considerable value was shown to him. The precise spot where it was deposited was plainly pointed out to the seer. Accordingly, on the following day he went to the place and there found the treasure.

*The old Man in the Vision.*

Mr. Field was interrogated respecting the manner in which he received his communications. He replied, that they appeared like dreams, but that he was able to distinguish these experiences from ordinary dreaming by the presence of the old man who always appeared in connection with them. Until F. became a medium for other modes of spirit-manifestation, he was accustomed to call the old man Job; but he affirms that he has since learned that *it is his own father*, who departed this life when he was a little child—too young to retain any distinct recollection of his form, features or expression. The old man does not speak to the seer when he appears in the vision; he looks at him with a fixed and earnest gaze [he magnetizes him], and then the young man is able to read the thoughts of his Spirit-father, and to see all the forms and circumstances attending the objects and events intended to be represented.

#### CONTRIBUTIONS FROM THE SPIRITS.

BALTIMORE, Md., May 16, 1856.

DEAR FRIEND:

This afternoon I was moved to find and copy the following, which lay unregarded and unvalued in my portfolio. The lady whose decease is commemorated in the first was the mother of a valued friend in New Orleans. She appeared with a shining youthful Spirit—also her son, who accompanied her as a guide on her journey to the Inner Land. The second poem is unique and will please your fine ear, I know. I send the third as I find it in pencil on the same sheet. If I recollect aright the three were all given at intervals in the course of a sitting of about an hour, some time in February or March.

With heartfelt regard, I remain ever yours, T. L. H.

The following poem is descriptive of a Death-Scene which recently occurred in a southern city. The venerable matron whose transition to the spiritual world is alluded to, was conducted to her new home by the Spirit of a beloved son who, many years previous, had laid aside the mortal form. It is sent for publication to the SPIRITUAL TELEGRAPH at her own request.

Angel, shining in thy darkened room,  
O'er that palest form in silence bending,  
With thy strange, still sweetness, through the gloom  
Glittering like a star the night befriending,  
Clothed upon with robes of golden bloom—  
Wherefore, Angel, in thy darkened room?  
  
'I a son,' the meek-voiced Angel said,  
'Years ago my mother, lonely-hearted,  
Mourned her darling in life's promise dead,  
Yearning ever for the child departed—  
Now I come the light of Heaven to shed  
On her dying face,' the Angel said.  
  
Flared the tapers in the day-dawn white;  
Paled the stars; the radiant sun ascended;  
Rising from the body, clothed in light,  
Shone the Spirit, all her sorrows ended;  
While the long-lost child, an Angel bright,  
Welcomed her in Heaven's clear day-dawn white.  
  
Toward a sapphire Heaven remote, afar,  
Swift as thought I saw the twain receding,  
Naught her deep, celestial peace to mar;  
But below beloved hearts were bleeding.  
They were vailed from earthly sight afar,  
Lost in light, as Day absorbs a star.

The poem ensuing was dictated during the same sitting. It is de-

scriptive of a poet's translation from the shadows of the material world to upper realms of Celestial and Eternal Harmonies.

Press on his mouth  
Close kisses from the heart's ambrosial South;  
And thrill his eyes  
With Love's own looks, those liquid ecstasies  
Behold his brow,  
Heaven's morning radiance glimmers on it now.  
How calm and still  
He lieth, he whose soul mankind did thrill  
With song divine.  
Hark!—Music, like the fragrance of a vine,  
Filling the air  
With strange deliciousness of love and prayer.  
The Poet dies.  
Lo! Heaven hath won him to its harmonies.

On the same occasion the quatrain below was uttered. It is supposed to have been communicated by the Spirit-author of the Night Thoughts—YOUNG.

THE FRUIT OF MEMORY.  
From Memory's dust, in the heart's precious urn,  
The flowers of Hope arise,  
Bearing rich fruits. Men feed on them and yearn  
To be in Paradise!

T. L. H.

#### "THE HEALING OF THE NATIONS."

I HAVE always entertained a high appreciation of the book bearing the above title, spiritually written through Charles Linton, and published under the editorial supervision of Gov. Tallmadge, with an Introduction and Appendix by the latter—but I believe I have not yet given my public testimony to its merits. Having just been poring over its pages, I feel "impressed" to say a word in its commendation to the readers of the TELEGRAPH. It is no exaggeration to say that it sparkles with rich gems of thought and sentiment from beginning to end, and its contents throughout are of a purifying, refining, and elevating nature. For example I have just now opened at random at page 95, and the first passage my eye rests upon is the following:

"Man is an emblem of creation—the cap which beautifies the column. He hath light and darkness, life and death, Deity and chaos represented within his own being.

"Death is his tribunal, light his judge, and Deity holdeth within his hand the just reward.

"Life holdeth before the light his actions, and the decision is according to the deeds performed.

"Chaos yieldeth her picture in evidence, for every good action of the life hath drawn a light-line upon her dark face."

Now let each one of these sentences be analyzed, and it will be found to contain a profound, beautiful and truthful thought. What, for instance, can be more exquisitely poetical than the thought that every good action of life hath drawn a line of light upon the dark face of the chaos of our being!

The "Healing of the Nations" should have a place on the center-table of every Spiritualist family in the land, so that its rich treasures of beauty and truth may be always easily accessible to those who may wish to pleasantly and profitably occupy the mind during a leisure moment or an hour. And I may here add that five minutes' reading in almost any portion of this book will always be sufficient to store the mind with themes for harmonizing and otherwise useful reflection during many subsequent hours. I know of no book that has yet been issued from the spiritualistic press which, in a literary as well as several other points of view, reflects more credit on Spiritualism than the "Healing of the Nations," and this is one of the reasons why I would rejoice to see it circulated far and wide among the opponents as well as the receivers of our faith. W. R.

#### DODWORTH'S ACADEMY LAST SUNDAY.

The desk at Dodworth's Academy last Sunday morning was occupied by Judge Edmonds, and in the evening by Rev. James Richardson. We were not so situated as to be able to attend either of these lectures, but we learn from those who were present that the distinguished speakers acquitted themselves in a manner which gave the highest satisfaction to their auditors. The congregation, both in the morning and in the evening, was large and deeply attentive.

#### THE UNIVERSE AND ITS AUTHOR.

UNDER this title we give, in the first department of our paper this week, some extracts from Mr. Fishbough's "MACROCOSM AND MICROCOSM." The sweeping cosmological generalizations there set forth will be read with interest by most persons; and the portion of the extract following the sub-title "Material Beginnings as pointing to a Super-Material Cause," has been commended by thinkers as presenting one of the most clear and conclusive arguments against Atheism that is extant in literature.

\* A whaleman's term for *discovered*.

## MARRIED NOT MATED;

Or, How they Lived at Woodsid and Throckmorton Hall. By Alice Cary, Derby & Jackson, New York, 1856.

The rather ominous title—"Married not Mated"—which stares at the beholder from the back of this volume, is quite likely to mislead those who stare back at it in turn, as to the nature of the book itself. The "Uncle Samuel Peter" Numbskulls of Conservative Hall—and they are a numerous family male and female, all told—will be sure to sniff destruction to church and state, and the end of all social order in its very title. Swarms of the fac-similes of Mrs. Bloomer will parade the streets and avenues of their imagination, and the horrid "Womans Rights" of that devoted female, will transform all dunderdom into wrong. "Pabaw!" says the representative of this worthy class of lookers only on the outside of things: "can nothing be done to stop this spread of infidelity?"

Another class, quite as respectable though not so numerous, thank God, will see only in the title another "strong-minded woman" with her budget of grievances to lay at the feet of a sympathizing public—the old story forty times told: how Angelina Snooks, with a soul above babies and buckwheat cakes, was held by the natural tyranny of the male Snooks, in abhorred proximity to those groveling realities, till forbearance had ceased to be commendable, and she had finally soared, through the aid of a police magistrate, at once into the realization of her "idee," and the arms of her beloved "Sniggle."

Nothing of the sort, good people—nothing of the sort. Despite the inscription on the door-plate, there are no such folk in the house. Suppose we walk in and look at them. The book opens with a description of an old mansion in a western city, the habitation of Richard Furniss and his daughters, Annette and Nelly. From this home—which is no home for those who live in it—the daughters in due time depart, "Nelly" the gentle "to her home amid the stars" she had watched so often and loved so well; Annette the beautiful—with the firm conviction that nothing she can do will ever make that place of desolation happy—to "Woodside," where she has resolved to purchase happiness by the sound old orthodox method, the legal sale of herself to the man she *adores*!—that is to say, to "Henry Graham," its sub-proprietor. "Pride and ambition" are the leading traits in this girl's character; her proposed purchaser is without any traits at all, leading or otherwise. "It is a lovely spot that 'Woodside.' God had done all he could to make it a happy one, but failed. Such poor work as the creation of a beautiful bird out of a mere egg, or a majestic oak out of an acorn was all in his way; but the family at Woodside had a way of their own for doing things, as thus: "Mrs. Graham" the widowed mother, *did* the *nothing* out of her own den and the scolding in it; "Rache," who had a mother but no father to speak of, *did* the kitchen and the general supervision of the family, with a side mission to impart information to strangers; "Stafford Graham," the darling *did* "the genteel," and Henry, the aforesaid, *did* the work.

Miss Carey has set all these strange wheels in motion, directly under the eye of the young girl, that she may see the operation of the machinery before she becomes a part of it. Through the third, fourth and fifth chapters, she is there on a visit. Pride, meanness, imbecility and plain spoken "Rache" are all before her; yet when the curtain goes down upon "Woodside," Annette Furniss, in the law sense, is the wife of Henry Graham!

When next it rises we see "Throckmorton Hall." The "working plan" is somewhat changed too. The younger of two sisters tells the story, and not the author. Two Girls, "Rosalie" and "Orpha," are called from the "sugar camp" to the death bed of their mother, and from thence to "Throckmorton Hall," the residence of their uncle the great "Samuel Peter" of that "ilk," or "Mr. P. I. T. Throckmorton," as he "liked to read it on his cards."

This important gentleman has just wit enough to minister to his own selfishness, and money enough to gratify it. His wife thinks him an angel, whilst Rosalie thinks him a fool, and they both treat him accordingly. Among the very few pauses the story makes to moralize, will be found this: Rosalie and her sister are on their way to the Hall, with the great Peter who had just expressed a wish to be addressed as "Samuel Peter" on all future occasions. "A dozen times," says Orpha, "had Rosalie said it, while I sat bashfully in the corner (of the carriage) unnoticed and unthought of. Rosalie knew intuitively how to read human nature; I did not know then, nor why it was she said Uncle Samuel Peter, while I said nothing. My mother called me as fair as she, and loved me as well, and not till I set out with our uncle did I have a thought of how much plainer I was than she, and how inferior in every way."

"Ah me! our success in this world depends greatly on the facility with which we can say Uncle Samuel Peter! Peter, simply, will not do at all!"

This man *naturally* becomes sick. We say naturally of course; because selfishness and gas will derange the best machine nature ever made to put them in, which furnishes the occasion to display the *angel* view of him, as seen by Mrs. Throckmorton, who is always "Sally Ann" when her lord has a pain in the stomach. Quacks, quills and queer people infest the invalid. A legion of "pethys" and all the "isms" are put in requisition by turns, while "Sally Ann" stands by, day and night, a devoted vessel to hold all the groans which she piously boils up when off duty, into prayers for his recovery. They are answered, Uncle Peter crawls out at length with a rather shaky constitution, which of course makes "Mrs. Throckmorton" more devoted than ever; though she doubtless suffers some compunctions of conscience for having prevailed with Heaven to keep such an angel as her dear Peter a little longer from the celestial courts he was by nature so amply fitted to adorn.

"Aunt Sally" at length falls a victim to consumption and a sense of her unworthiness. She manages to live in obedience to the express command of her honored Master till the marriage of Rosalie with Stafford Graham, which furnishes the threads by which the "Hall" and "Woodside," or, in other words, the two ends of the story, are bound together. Annette, the wife of Henry Graham, becomes a mass of mere inertia; Henry himself becomes a "body"—a rather "moist unpleasant body"—being found in the duck pond one fine morning, whither he had gone as to a court of last resort for the correction of errors.

The last we see of Uncle Peter, he has his hand on a pine table, trying to get a "manifestation" from "Aunt Sally," whose shade he entertained more tenderly than her living self had ever been, in hopes of a "communication." Sally Ann did not respond, though on a previous occasion he thought he had received an "impression" from the dear defunct, "that Gabriel would thenceforth abide at Throckmorton Hall, and that he should become his medium. There are many sprightly incidents and amusing scenes interspersed throughout, and some word-painting, not often surpassed.

All the incidents of the story are sketched in the daylight. Miss Carey evidently paints what she sees and *as she sees it*. It is straightforward, unaffected nature all over. Nothing is dressed for a sitting. She has borrowed no ideal nose to mend the deformity of a natural pug, nor has she distorted that by making it "pugger." Her picture is full of sunshine, the earth is green, and the clouds are all fringed with the light of Heaven. We have only room for this brief extract:

The DEAD BOY.—An hour elapsed, and they were deep in the game—he and Annette—when Rache ran into the room crying so loud that she might have been heard half a mile away, followed by Henry, bearing in his arms little James, white and cold. In one stiffened hand he held some flowers, and his hair and woolen frock hung heavy with the dew.

"Died in a fit, I suppose," said Stafford; "carry him away; and Rache, don't for heaven's sake, scare the owls. Miss Furniss, what is the trump? or shall we give it up? This disagreeable affair, I think, might have happened some other time."

Annette turned her eyes from Stafford to Henry, and saw his lips quiver, and tears on his cheeks; saw him stoop and kiss the rigid face of the dead boy; and, throwing down her cards, arose and followed him. They laid him on the bed, and Henry combed smooth his hair, untied his woolen dress, and wrapped him in a white sheet—performing all the sudden and sad duties of the occasion with an unaffected melancholy, which even overcame for the time his consciousness of the inhumanity of the rest of the *musy*.

"He is better off," said the old woman, drawing *the snuffed potatoes from the fire*, "we ought not to wish him back;" and, seating herself on an old trunk in the corner, she munched her food, saying she had nothing to reproach herself for, as she knew of she had always done her duty.

"Yes, grammam, and more too," interrupted Rache, slipping a rod from beneath the bed-clothes, and breaking it spitefully to pieces. "Poor Jim!" she said, as she drew tenderly over his stiffened feet a pair of warm wool stockings that she had knitted for herself; "I wish I had not been so ugly to him; but I never felt how I loved till he was dead as a door-nail, that I didn't. Hail," she continued, "you'll put something pretty on his grave-stone, and don't write his name, what he was always called, 'Jim Graham,' but write it 'James,' and let him for once be made of a little."

## BORN INTO THE SPIRIT WORLD.

At Caton Center, Steuben county, N. Y., on Saturday, April 12, 1856, at two o'clock, P.M., Mrs. ALSERNITH WALKER, partner through the journey of life of William Walker, Esq., of Detroit Mich., aged 44 years and 16 days. Mrs. Walker has long been affected with disease, and until within the last three years been an exemplary member of the Episcopal Church.

In the spring of 1853 she became a convert to the truth of the Harmonial Philosophy, and a firm believer in the communion of saints, as she has been developed as a medium through whom the Spirits of her departed friends were continually for the last year in daily conversation; and it has truly been to her a source of joy and happiness to know and feel that her dear friends of other days were ever ready on the other side of the Jordan of death to convey her freed Spirit home to the haven of rest, prepared for those who have washed their robes and made them white in the stream of progression that flows through the paradise of God.

It has been the constant prayer of our dear sister for the past year of her earth-life, that she might be permitted to proclaim this new philosophy to the inhabitants of earth, as she has felt that through belief in this truth she has been taught that truly Death has no terrors for the pure in heart, but rather is a welcome messenger; for it is through his kind offices only that we enter into eternal rest in our Spirit homes.

But no, she was not permitted to speak except in her home circle; and from the situation of her health, but few have had the privilege of hearing through her from their Spirit friends. The beauties of this philosophy and the happiness of the Spirit land has been her constant theme; and when the grim messenger came and made known his errand, that he was waiting to pilot her over Jordan's cold and rugged stream (after bidding her friends a short farewell, being assured of meeting them soon on the other side, when life's fitful fever with them was over), she said, "I am ready and anxious to go, which is far better. Welcome, thou last best friend of earth, for thou wilt take me home to that Spirit land where all is peace and joy divine. All love and glory now are mine; all is well—all is well!"

Love was her theme while in the rudimental sphere (as she was taught by a belief in the Harmonial Philosophy that God is love), and now it will be her theme in her Spirit home. As she will now enjoy the society of the loved ones of other days, she will be prepared to spread the glad tidings from her Spirit home, that love to God and love to man is the great doctrine taught in all ages—love to God as our own great Creator, preserver and bountiful benefactor, and love to man as our brother and fellow-traveler to the Spirit-land, to which all our footsteps tend, and the child of earth that loves his fellow man most, and points him and leads him farthest in the path of progression, loves and serves God best, and will thereby gain stars in his own crown of glory in the Spirit world. Our sister has evinced great anxiety to be able for a while in the rudimental sphere, to spread the glad news of the love of God, and to teach that "Our Father who art in Heaven" is a God of Love, and as such loves all the works of his hand, and that all will eventually be brought to praise him in their Spirit homes; that he is not a God of wrath and indignation, but rather that all should walk in the beautiful path of progression, which he has prepared for all to walk in, here as well as in the Spirit land, to which we are all hastening with the speed of thought.

## A Live Man.

A ZEALOUS friend in Michigan has hitherto been in the habit of taking twenty copies of the TELEGRAPH, for which he has always paid promptly in advance. Writing under the date of May 9th, and forwarding a remittance for the renewal of his subscription, he adds to the business portion of his letter:

I have heretofore given away most of the twenty copies taken, and shall continue to give away to such as will read and digest. Please send twenty copies as heretofore, until otherwise advised. \* \* \*

I am in full communion with Spiritualists so far as I know, and have given from my limited means some thirty or forty dollars since last September, to aid the cause, and have done it *cheerfully*, and shall still do it. My regrets are that I can not find others to aid the cause more both by their influence and means.

We do not feel authorized, without our friend's permission, to give his name in this connection, but we commend him as a genuine specimen of a *live man*—one who *lives out* the zeal which he professes for the doctrine of Spiritualism.

## Letter From Humboldt.

Some persons reported the author of *Cosmos* to be a believer in the mysteries of table-moving, because he had approved of the theory of the electricity of the nerves, started by Dr. Boys Reynolds. Dr. Jobard thereupon wrote to Humboldt, to ascertain his opinion about Spiritualism, and received the following answer:

BERLIN, April 2, 1856

You have written to me, my dear sir, as you always do, a most amiable letter, but I am not able to give you my opinion upon the possibility of the existence of the various kinds of mineral, vegetable, animal, direct or indirect cerebral electricity. I have a holy horror of all kinds of pine wood Spiritualism and psychographic mysticisms. You increase my horror by the ghost of that ephemeral being of reason, which is to receive intelligence from the thoughts of those persons who surround the table. You know that Geoffrey Saint Hillare pretends to have sweat the oxyde of thought while in Egypt, and you, my dear friend, will say, that my incredulity is the simple consequence of my laziness. I submit willingly to this reproach, for I am convinced that the friendship, which you always extended to me, will not be diminished if I can be instrumental in leading you out of the obscure path of error. I rely on your forgiveness.

A. V. HUMBOLDT.

The friends of the Baron Humboldt would have done him a kindness by suppressing this foolish letter rather than by publishing it as against Spiritualism. We do not see that the "holy horror" of a distinguished *savant*, in relation to a subject which he has confessedly never examined, is of any more consequence in determining the question of its importance, than is the "holy horror" of the veriest bigot and ignoramus in the world. It only shows the weakness of a mind in other respects great. It seems as if the "wise men" of this age were "bent" on making ninnies of themselves in relation to Spiritualism, while their admirers appear equally determined to proclaim their stupidity as widely as possible.—J. E. Spiritualist.

A flower has been snapped from its parent stem—

A heart-treasure stolen away;

The casket of love has been robbed of a gem

To deck the bright angel's array.

But why should we weep for the friend that has gone?

Why mourn that her earth-life is o'er?

Why cling to the bark that from us was drawn

By the waves of the Eden shore?

Would we win her away from her joyful home—

Call her back to a world like this?

Recall the dear form of our earth-weary one

From the scenes of her heavenly bliss?

Ah, no! Though we miss the bright light of her smile,

And her fond, loving heart e'ermore,

We'll calmly await our summons the while—

For our loved one's but gone before.

E. J. N.

## Original Communications.

## THE MOTHER TO HER CHILD.

THE following letter and accompanying verse were mislaid at the time they were received, and have just now attracted our attention. If the latter are wanting in the excellencies of the most accomplished art, they are not deficient in the divine beauty of true natural and maternal feeling. The stricken heart responds with mournful tenderness, yet with a faith that triumphs in the presence of death.—ED.

TO S. B. BRITTAN:

Dear Sir—I obey an impulse I can no longer resist by sending you the enclosed lines to publish, if you think they are worthy of a place in your paper. They are the outpourings of a heart stricken to the earth by intense suffering and death of an only and idolized child. He was adored and beloved by all who saw him, not alone for his perfect physical beauty, but also for his noble mind and loving heart; and many there were who whispered, "An angel not of earth," as they passed him in the street. Never ill in his life till a few days after Christmas, he was suddenly stricken down with a terrible disease, and no one could give relief or tell what ailed him till he was dead. For five days and a half no tongue can tell the awful suffering through which he passed, and he bore it without a murmur. At midnight of the first day, as he lay in my arms apparently asleep, his soul broke forth in a beautiful hymn on the fading of earthly things; loud and clear it rose in the stillness of night, till stricken with grief and awed with wonder, I bade him sing so loud, for he frightened me. He opened his beautiful eyes, and looked at me a minute; closed them again, and again it rose loud and full till, as it died away, he seemed to be asleep. Was it a warning? I wept at the fearful thought as I pressed him closer to my heart, and would not from my noble boy be parted. Slowly recovering from the terrible shock, I was irresistibly impelled to seek relief by putting my thoughts upon paper. I wished this "New Birth" to have been noticed in your paper; but it was so long before I could make my wishes known that it passed over, and the only excuse I can make for sending you this is, that I am impressed to do so by a power that I can not resist. If you think it worthy, I should be pleased to see it in your paper. Respectfully yours, J. A. S.

## TO MY ONLY CHILD,

My noble, beautiful Clarence, who was born into the Spirit-world, January 5, 1836, on the morning of the fourth year of his earth-life:

Thou hast fled from my arms, my beautiful boy,  
Thou hast wended thy homeward way;

O! faded the vision and vanished my joy,

My light has gone out in a darkened ray.

O! dreadful thy suffering, my babe, to behold

Thy dear form writhes in its anguish and pain;

My brain grew mad and my heart grew cold,

As I sought the relief I could not obtain.

So quick, my beautiful babe was the blow,

So sudden the parting, O! how could you go!

I am stunned with the shock, I have fallen to earth;

O! help me, my baby, to see thy "new birth."

O! ever I prayed each day ere 'twas spent,

That our Father in Heaven would grace to me give;

Would teach me to guard the rich treasure he lent,

And return it threefold in its beauty and love.

But now thou hast angels to guide thee, my babe,

To show thee the glory of heaven so bright;

How the wisdom and love of the great Father's heart

Illumines all nature with heavenly light!

You remember, my darling, the while you were here

You said that you loved your mother so dear;

You never would leave me, no, never alone,

To weep for you—yet thou art gone!

Thou art gone from me never again to return;

O! bitter the thought! how my spirit will yearn

To fold thee once more, close, close to my heart,

To hold thee there ever, O! never to part.

O! lonely and sad is thy mother's heart now,

And keener and sharper doth my agony grow

Till at last, I am groping my cloud-darkened way

To the boundless light of thy glorious day.

O! nothing on earth was so precious to me,

So noble and beautiful, darling, as thee;

An idol I made thee, O God I implore

Thy mercy to guide me to sin thus no more.

You prayed for "big muso," my darling, at night,

Are you listening now with as wild a delight?

Like the beautiful swan, ere her closing breaths cease,

Thou didst sing thy death song of triumphant release.

Unearthly the strain at the mid hour of night,

And louder the spirit-harps swelled in their joy;

As the "pure, gushing melody" rose to its height,

The angels received it, my beautiful boy.

Now louder, and louder peals forth the glad strain;

My babe is upborne to his glorious home—

To his Father in Heaven, where, free from all pain,

The bud shall expand to a witherless bloom.

How softly the melody sweeps o'er my soul,

And peace, like a dove, nestles close to my heart;

Ere long I shall soar to the coveted goal;

I shall meet thee, my darling—we'll never more part.

I know thou art near me; I see the bright light,

Like a halo of glory, encircle thy brow;

The darkness has fled to the bosom of night,

I see thee, my babe, thou art with me e'en now.

## THE "CATHOLIC APOSTOLIC CHURCH."

SALEM, MASS., May 17, 1856.

BRO. BRITTAN:

While conversing with an intelligent Englishman a short time since in relation to Spiritualism, he spoke of a sect in England whose principal points of faith are, "a belief that they possess the gifts of prophecy, speaking in unknown tongues, and healing." Since then I have received a copy of the *Birmingham (Eng.) Journal*, which contains an article in relation to this (to me) new sect, which may not be uninteresting to your readers. They style themselves "Apostolic Catholics," and it appears by the article in question that they originated from *Spiritual manifestations which occurred in the West of Scotland* in 1826. The article follows, which, of course, you will publish or not, at your discretion. Their form of worship is symbolic, and it appears the "law of progression" is elaborated in their church architecture.

A. KELLY.

The *London Daily News* contains an interesting notice of this singular sect of Christians. We extract a portion:

The lovers of church architecture in London have doubtless often paused to consider, and even admire, the splendid pile of buildings in Gordon Square, which is the chief temple of the worshipers who are classed under the appellation which forms the heading of this article. Our business at present is not with the exterior of the building; and we shall have but little to say of the interior, except so far as it is typical of, or connected with, the nature of the rites therein celebrated. The arrangement of the building, the furniture, the dresses of the celebrants, and their movements, are all symbolical; and the whole service, besides its exoteric meaning to mere spectators, has an esoteric significance which can only be thoroughly understood by those who are initiated into the inner mysteries. On entering the church at one of the brief intervals between the various daily services, the thoughtful spectator can scarcely fail to be impressed with the gorgeous elaboration of the *eastern end of the church* and the bare unfinished state of the western end, and to conclude that the designers intended to typify by these peculiarities the origin and progress of the church of Christ, arising and coming to full glory in the east, and only struggling to perfection in the west. As the eye takes in each object up the dim vista of the long and lofty nave stretching from west to east, it becomes aware of successive gradations of glory. Until the cross transept is reached all is cold, barren, bare; from the naked brickwork which closes the western end, to the unadorned wooden benches and the rudely-constructed pulpit at the commencement of the transept—the latter showing, it may be supposed, the subordination of the ordinance of preaching in the Christian Church. At the transept the scene warms. The rays of the sun come mellowed through the rich tints of the painted windows. The furniture is more commodious and ornamented, the arrangement more complicated. In the transept you feel that you are stepping out of the region of the mere worshiper into that of the celebrant. As you proceed, the aspect of holiness and solemnity increases. You advance further into the "dim religious light" amidst which the "offices" are to be celebrated. Chairs and sedilia of antique fashion meet the view. A *corona lucis* for seven lights is suspended from the roof of the choir, and beyond it a light ever burning gives warning, you are told, that the sacrament is present in the arc placed on the altar. Behind the altar rises a screen, which reaches about one-fourth of the height of the pillars of the choir. This terminates the view of the floor of the church, but above this you catch a glimpse of the upper portion of a magnificent eastern window, which is only to be seen in full by those who pass behind the screen into the gorgeous eastern chapel, fitted up with all the pomp of ecclesiastical splendor. Should the visitor be present at the opening of the eucharistic service on Sunday at ten o'clock, he will be astonished at the imposing nature of the ceremonial. Long lines of choristers, deacons, priests, evangelists, pastors, angels, and apostles, walk reverently in procession to take their accustomed places in the transept and choir. The officiating priests sing the service, and the large choir and the congregation join in the responses. The ever burning light is lowered; the seven lamps—typical, it is supposed, of the seven churches of London—are kindled from the light; clouds of incense arise in front of the altar; and the communion is then administered to a number of communicants, varying from five hundred to eight hundred persons.

Apart from all considerations as to the value of these ordinances, the facts which they typify, or the doctrines advocated by the church, there is one point which can scarcely fail to strike the mere spectator—the exceeding earnestness with which the service is conducted, the reverential meaning which seems to attach to every portion of it. A knowledge, too, of the few statistics which are attainable shows that the so-called Catholic Apostolic Church is fast becoming a "fact." The census of 1851 reckoned the accommodation for worship in the churches of this denomination as 7,400. The growth of the church since that time may be conjectured from the fact that there are nearly 1,000 members belonging to the church in Gordon Square alone. There are six other churches in London, and others are scattered and increasing over the face of the country. Although the origin of the movement which issued in the establishment of the Catholic Apostolic Church may be traced to some so-called spiritual manifestations in the West of Scotland in the year 1826, the first powerful impulse to organization was derived from the preaching of the Rev. Edward Irving, about the year 1830. This extraordinary man distinctly asserted that the power of prophecy was again dwelling and manifest in the church. The priest-

hood in the Catholic Apostolic Church is fourfold, consisting of Elders, Prophets, Evangelists, and Pastors, subject to the Angel. All these are subordinate to the Apostle who is supposed to receive his mission directly from the Holy Ghost.—*Birmingham Journal*.

## FACTS IN PHILADELPHIA.

PHILADELPHIA, May 12, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—in your journal of the 3d inst., I notice a communication from A. C., of this city, giving a brief sketch of an interview with our friend Redman. Having, in company with four others, mostly skeptics, made arrangements for a sitting with Mr. Redman, we went through the same tests with the paper pellets as described by A. C. They were all satisfactory and convincing—proving to us beyond doubt the presence of our Spirit and guardian friends.

A Spirit wishing to communicate, as we understood by the raps that were frequent and in every part of the room, we requested it to spell out its name by the alphabet. It spelled the name of an uncle, a dear friend who was a physician of eminence. Previous to our visit to Mr. Redman, we had doubts as to the course we were pursuing in regard to Spiritualism. We so expressed ourselves to the Spirit uncle, and requested him to give us some communication that would satisfy our minds. The medium's hand seized the pencil, and the following brief communication was received, written backward, so that it was impossible for the medium or any person present to read it unless held up so that the light would cause the letters to be seen through the paper.

"He that feareth the use of his own reason, feareth truth. Therefore go on, let the God-given principle of reason govern thee in every act."

Various other communications were received, and one in particular we would like to notice. A friend who previous to this had remained quiet, now asked if there were not some Spirit friend present that wished to communicate with him. Again were the raps heard in various parts of the room. He requested the Spirit to give the initials of his name. The letters "H. J. W." were received through the alphabet, "Will you give us some evidence of what *business* you were occupied in before leaving *your abode* upon earth?" The medium's hand seizing a pencil, commenced drawing with perfect precision a drum. On each end of the drum was drawn an anchor, and above the drum another anchor with the cable attached. It was asked, "Will you give us some other evidence? when the dead march was imitated as plainly and distinctly by raps as if it had been performed by a drummer who had served all his life in the army. The initials C. J. W. were those of the gentleman's son, who passed into the Spirit world whilst being educated as a cadet in the naval school at Annapolis. What more convincing evidence could we have had?"

Miss Sprague, the trance medium, delivered lectures on Sunday, morning and evening, at the Sansom-street Hall, which is computed to hold about twelve hundred persons. The Hall on both occasions was comfortably filled. All appeared to drink deep from the fountain of truth and thirst for more.

F. L. J.

## FACTS IN SPRINGFIELD, ILL.

MESSRS. PARTRIDGE AND BRITTAN:

Dear Sirs—We have a small circle of about eight members, and have as great and wonderful manifestations as any that we read of through the columns of your paper—all given through one medium, my wife. The Spirits teach us, *viva voce*, in darkened rooms, giving us demonstrations that they are Spirits, and that there is no collusion in the matter. They (the Spirits) walk up to us and touch us with the trumpet before they speak. The speaking consists of high and elevated teaching. The Spirits show us their hands very highly illuminated, placing them in different positions as we may request. A mental question may be asked, and they answer audibly. They also raise my boy, who is five years old, up to the ceiling of the room, and carry him from that room to any other in the house.

We also place a blank book and pencil in a room by itself, and lock the doors, so that there is no access to it, and we get a communication. We also have received presents from spirit hands. They are paintings made by the Spirits without any medium. To all of the above I can produce at least one hundred as credible witnesses as there are in Springfield, Ill.

I am not able to portray the grandeur and sublimity of some manifestations which we call *Storm Scenes*.

SPRINGFIELD, ILL.

A. O. MILLINGTON.

WAUKESHA, WIS., May 13, 1856.

MESSRS. PARTRIDGE AND BRITTAN:

In addition to the numerous facts which are now being published to the world relating to the spiritual phenomena, I have one or two which you may think proper to publish.

A Mr. Morse, writing medium, who writes in the trance or unconscious state, always sees the Spirit who wishes to communicate. If known to him on earth, he recognizes the Spirit; but if the latter is a stranger to him, he will correctly describe it whether male or female, old, young or middle aged. The Spirit-seeing always takes place immediately on his entering the trance, and soon passes from his view; and from that moment he is unconscious during the time of writing and until the Spirit with his (the medium's) own hands, throws off the influence and withdraws. To prove that he does absolutely see the Spirit, I will cite the following. In two instances wherein persons had buried friends, one in Boston, the other in Auburn, N. Y., and had afterward removed to this place, bringing with them the daguerreotypes of those friends, he has selected the picture of the deceased person from among a number of others about the same age. Both were immediately recognized. He had never seen or heard of the persons while living in the form.

Yours truly,

W. D. HOLBROOK.

## Interesting Miscellany.

TO REV. MR.\*\*\*\*

LINES COMPOSED IN SERMON TIME.

Oft beneath thy gentle preaching,  
Visions from the dream-land come,  
Of pardoned sinners touched and weeping,  
Of saints no longer deaf and dumb.  
My own many sins confound me,  
I begin to fear and quake;  
But the sinners, sleeping round me,  
Snore so loud that I awake!  
  
Thou art not a son of thunder,  
But thou bringest rest to all;  
Soon again I sink in slumber—  
Fainter still thy accents fall.  
To the weary, heavy-laden,  
Fall thy words like drops of balm—  
Sleepy youth and nodding maiden  
Bless thy accents soft and calm.  
  
Upper church! I dearly love thee,  
Though uncircumcision in my seat—  
Holy quiet hovers o'er thee,  
Shall I e'er thy equal meet?  
Chasing pleasure's glittering bubble,  
Turn to thee my aching breast—  
Here the wicked cease to trouble,  
Here the weary are at rest!

### AN HOUR AMONG THE MEDIUMS.

THE WONDERS OF SPIRITUALISM.

THERE is nothing too strange for belief now-a-days. Last night, in company with some fifty of our well known citizens, we visited the Davenport Mediums. Three unsophisticated boys, to appearance ten, twelve, and sixteen years of age, sat round a table in the center of the room, on which is laid guitars, bells, and tin horns. The audience is seated in a circle against the wall around the room each hold of the other's hand to know that none leave their place in the circle. The lights are then extinguished, and the mystery begins. There were but few skeptics in the circle last night, and the Spirit batteries worked well. The leading Spirit, Johnny King, was in excellent humor, and kept the room in uproar with his demonstrations and his jokes.

He was willing to submit to almost any test, and performed many most remarkable demonstrations. He talked freely through his horn with any one disposed to ask him questions, and generally answered them jocosely, but truly. Several were admitted to sit at the table and hold the mediums' hands, while John would take off the hats, and put a tambourine or a tin horn upon their heads. The Spirit asked us "if we did not want to feel a few tucks of his tin horn upon our head, under circumstances that would drive skepticism from us, and prove a striking demonstration." We answered in the affirmative, and so seated ourselves at the table so as to hold the hands of the mediums' in ours. The first we knew, our hat was taken off, and the big end of a horn substituted. The Spirit kept talking to us in a voice audible to all in the room, and we should suppose could have been heard in the street. He at last piled all the instruments up against us, and called for a light, which was produced, and there we sat with the mediums' hands in ours, and the spectators all in their places about the room. We told John we should put him in the paper, and he said if we did, he hoped we would send him a few extra copies, so he could see what kind of an animal we made him out to be.

In the absence of such tests, he, with others, for one would suppose the room was full of Spirits, would have his horns, guitars, bell, and tambourine flying in every part of the room at once, and one, two and three Spirit voices going at the same time. He could be called into any part of the room with any instrument desired and would gently tap the knee with the same, or speak through his trumpet close to your ear. Although the room at such times was totally dark, he would take pieces of money from your fingers and tell its value, whether it was an American or Spanish quarter, a dime, or a shilling. He asked Mr. Crittenden what a dime was?

Mr. C. replied "it was ten cents."

"You are mistaken," said he. "A dime is of the value of ten cents, but is not ten cents." He said "he had been in a higher school than Mr. C."

Of the fifty present on this occasion, not one expressed a doubt of the genuineness of the demonstrations, so perfectly palpable and overpowering were they. We considered ourselves the hardest case in the crowd and we saw enough to satisfy us that Henry Ward Beecher, the distinguished divine and rifle religionist, was right when after protesting in the name of Almighty God, praying and investigating for forty days and forty nights, he decided that these manifestations were indeed spiritual, but the work of the devil. It is no longer claimed even by enlightened religionists that these miraculous manifestations are the work of impostors. Many deny their spiritual character, while others admit even that, but with Beecher believe they are devilish.

So far they have been the wonder of the nineteenth century, inexplicable mysteries confounding the wise men of all nations and all creeds. Millions of inquiring minds have waited in vain the solution of this mystery. Neither the church nor the scientific men of the age have been able to fathom it, although sermons have been preached and

books have been written in countless numbers to effect this object. The demonstrations still go on, converts multiply, the harmonial doctrine is being preached and believed in every quarter of the globe, until its adherents already number more than that of any other established branch of the Protestant Church.—*Weekly Plum Dealer.*

**HORRORS OF AFRICAN SUPERSTITION.**—A number of years ago, Bom bay, the chief town in Africa, was surrounded by a very strong "war," in which several tribes were joined. During many months the parties fought and worried each other, until at length the warriors of Bombay held a council to unite themselves in one grand effort to destroy the enemy around them. While convened, they called the fetish man of war to consult the spirits of the dead. He pretended to discover that the spirits of their distinguished dead were jealous of the fame of their present leader, and were bent on his destruction; and that if he would give himself up to the enemy to be killed, the residue could, by the aid of the spirits of their fathers, easily vanquish the foe and save their town and country. The noble but superstitious man arose, stripped himself of his armor of charms, and divided them, together with his weapons of war, between his two sons, reserving to himself a heavy cutlass. He then turned himself to the chiefs and warriors around him, and gave them an affectionate farewell, committing his family and sons especially to the care of the chiefs. Then raising himself to the highest pitch of enthusiasm by making *co-oo*, (a war dance,) he ordered his men to the final struggle.

Expecting death, he was determined to sell his life at the highest price. He rushed upon the fence of the enemy, and cutting it away, plunged into the crowd of battle, slaying many before he himself fell. His followers, animated by his devotion, and equally superstitious, believing victory was certainly theirs, fought like leopards, spreading dismay into the hearts of the foe, who began to give way before them. "They fly, they fly!" was soon the shout of victory which rang through the town. The young and fleet were soon in hot pursuit, and laid low in the dust many a weary warrior. The town was saved; the people rejoiced. They took the body of the self-sacrificed warrior—literally hewn to pieces—and buried it in the center of their town with great sacrifices, and in the use of ceremonies by which they pretended to bind to him, in perpetual slavery, the souls of all slain during the siege, as well as the captives caught and beheaded on his grave. A house was then built over the warrior's resting place, in which all his war utensils, with the drums, fifes, etc., of his musicians, were deposited as sacred to his memory. From that time to the present he has been regarded as their chief deity, a prince of the souls of departed warriors. Since his death, the town of Bombay has been taken by war but once, which was done five years ago by a combined war from the adjoining tribes interior, at which time the house and relics to his memory were destroyed. On this account the Bombay tribe are determined to utterly root out the name of the parties combined in that war.—*Cor. American Missionary.*

**THE SEVEN CHILDREN.**—Early at dawn of day a countryman rose with his wife, and they thanked God for the new day, and the refreshment of sleep. The rays of the morning sun brightened the chamber, and fell on their seven children, who lay sleeping in their beds.

They looked at the children one after another, and the mother said "there are seven of them. Alas, we shall have much trouble to provide for them!"

Thus the mother sighed, for there was a dearth in the land. But the father smiled, and said: "Behold, are they not seven, and are all asleep? and all have ruddy cheeks, and the morning sun shines on every one of them, that they look more beautiful than seven young roses? Mother, this bears us witness that He who made the sun and sends sleep, is faithful and changes not."

When they left the chamber, they saw at the door fourteen shoes in a row, always smaller and smaller, two for each child. And the mother saw that they were many, and wept.

But the father answered, and said, "Mother, why weepest thou? They have all received the quick little feet; why should we be troubled about the covering? The children have confidence in us; why should we not confide in Him who is able to do more than we can understand or ask? Behold! His sun is rising; let us begin our day's work, like the sun, with cheerful countenance."

Thus he said, and they worked; and God blessed their labors, and they earned sufficient for themselves and their children. For faith elevates the heart, and love affords strength.—*Krummacher.*

**ANECDOTE OF ROTHSCHILD.**—Anselm de Rothschild, of Frankfort, during the stormy days of 1848, when all Europe was heaving with the throes of the popular volcano, was accosted by four stalwart leaders of the mob who entered his bank, and insisted on seeing him. "You have millions on millions," said they to him, "and we have nothing; the time is come when you must divide with us." "Very well; what do you suppose the firm of de Rothschild is worth?" "About forty millions of florins." "Forty millions, you think, eh? Now there are forty millions of people in the Diet; that would be a florin apiece. Here's yours; now be off with you."

**A MARTYR TO SCIENCE.**—A Mr. Alexander Tocino recently died in Paris, aged fifty years, having, although in easy circumstances, starved himself to death. He was so absorbed by his love of science that he forgot the body required nourishment, and would go without food for several days, frequently. In his lodgings were found mountains of books and manuscripts in all the languages of the world. He spoke twelve with facility, and knew a great many more. It is stated that for two years previous to his death, he had never changed either his linen or his clothes.

**THE NITRE LAKES OF EGYPT.**—Tischendorf, in his Travels, gives the following account of the Nitre Lakes which supply a large portion of the world with an article of commerce and consumption of no small importance: "In the midst of this sandy waste, where uniformity is scarcely interrupted by grass or shrubs, there are extensive districts where nitre springs from the earth like crystallized fruits. One thinks he sees a wild overgrown with moss, weeds and shrubs thickly covered with hoar frost. And to imagine this wintry scene beneath the fervent heat of an Egyptian sun will give some idea of the strangeness of its aspect. The existence of this nitre upon the sandy surface is caused by the evaporation of the lake. According to the quantity of nitre left behind the lake, do these fantastic shapes assume either a dazzling white color or are more or less tinted with the somber hue of the sand. The nitre lakes themselves, six in number, situated in a spacious valley between two rows of low sand-hills, presented—at least the three which we visited—a pleasing contrast, in the dark blue and red colors, to the dull hues of the sand. The nitre, which forms a thick crystallized crust upon these shallow lakes, is broken off in large square cakes, which are either of a dirty white or of a flesh color, or of a deep, dark red. The fellahs employed upon this labor stand quite naked in the water, furnished with iron rods. The part which is removed being speedily renewed, the riches of its produce are inexhaustible. It is hence that nearly the whole of Europe is exclusively supplied with nitre, and this has probably been the case for ages; for Sicard mentions at the commencement of the last century, that then 36,000 cwt. of nitre were broken annually for the grand signor, to whom it yields 36 purses. By the side of one of the lakes, piled in large layers, was heaped the product of last week's labor. My companion had occasion to find fault with the result of the work of the villagers—the sheikh of the village stood before us—he sharply rebuked him, and to give the greater effect to his words he crossed his naked shoulders two or three times with his whip of elephant skin. The sheikh sprang as nimble as a gazelle into the shallow lake and received his further instructions beyond arm's length. Such was the impressive discipline which even the Italian, who was a man of gentle manners, considered it necessary to adopt toward those fellahs. The plates of nitre, after undergoing a preliminary cleaning upon the banks of the lake, are carried to the castle where, by various processes, they become dazzling white powder, and in this state it is carried in large quantities to Terraneth."

**NEWFOUNDLAND DOG PUTTING OUT A FIRE.**—One of the most astonishing instances of the sagacity of the dog, transpired this morning, which ever came to our knowledge. The Messrs. Stance, tobacconists, No. 35 Congress-street, closed their store last evening, leaving their favorite Newfoundland inside. This morning, on opening the store, the floor in the back room was found to be on fire, and the dog was laboring with his fore feet and mouth trying to subdue it. A pail of water, which stood in the room had been poured down the hole. The faithful animal had so successfully combated the fire as to prevent its spreading beyond a spot two or three feet square. How long the noble fellow had stood sentinel and fought down the advancing flames can only be conjectured—it must have been several hours. His feet, legs, and mouth were badly burned, and it is feared he is seriously injured internally by inhaling the hot air. He refuses food and is apparently in much pain. We trust the faithful and sagacious creature is not dangerously injured.—*Troy Times.*

**THE ENGLISH LANGUAGE.**—What would you name as the best inheritance America receives from all the processes and combinations, time out of mind, of the art of man? One bequest there is that subordinates any perfection of politics, erudition, science, metaphysics, inventions, poems, the judiciary, printing, steam-power, mails, architecture, or what not. This is the English language—so long in growing, so sturdy and fluent, so appropriate to our America and the genius of its inhabitants. The English language is by far the noblest now spoken—probably ever spoken—upon this earth. It is the speech for orators and poets, the speech for the house-hold, for business, for liberty, and for common sense. It is a language for great individuals as well as great nations. It is, indeed, as characterized by Grimm, the German scholar, "a universal language, with whose richness, sound reason, and flexibility those of none other can for a moment be compared."—*Walter Whitman.*

**ONE GOOD DEED.**—One pound of gold may be drawn into a wire that would extend around the globe. So one good deed may be felt through all time, and extend its consequences into eternity. Though done in the first flush of youth, it may gild the last hours of a long life, and form the only bright spot in it. Let us not be weary of kind acts, but see to it that every day of our lives is made bright by them.

**Mrs. Lorin L. Platt.**

This lady who is well known as a reliable clairvoyant and healing medium, and esteemed for her virtues as a woman, may be consulted on all matters within the sphere of her profession at her room, 341 Sixth Avenue.

**Mrs. M. B. Gourlay.**

This intelligent lady is the medium through whom Dr. Hare conducted most of the experiments which resulted in convincing him of the truth of Spiritualism, and in the production of his book. She has just removed to this city, and has taken rooms at 361 Sixth Avenue, where she may be professionally consulted by those who are in need of her services in the investigation and cure of disease, or otherwise.

**Lecture at Troy.**

Mr. JOHN F. COLES of this city will lecture on Spiritualism in Troy, next Sunday.

# PARTRIDGE AND BRITAN'S SPIRITUAL TELEGRAPH.

## Spiritualists' Directory.

### PUBLIC LECTURERS.

**REV. T. L. HARRIS**, widely known in this country and Europe as an inspired thinker, poet and orator, is one of the most brilliant and powerful lecturers on the Spiritual Philosophy and cognate subjects. Mr. H. is traveling, and we can not at present indicate his Post-office address. Those who desire to secure his services, and may be pleased to address us, will have the substance of their requests made known through the TELEGRAPH, where they will doubtless arrest the attention of Mr. Harris.

**Miss Emma Frances Jay** is a Trance Speaking Medium and vocalist of extraordinary powers, whose public efforts are everywhere received with mingled emotions of surprise and delight. The Editor of the Baltimore Republican, who has no faith in Spiritualism, in a recent notice of Miss Jay's lectures in that city, says:—Miss Jay seems to have either been in the hands of a Spirit who was perfect master of elocution, or else she has had excellent instructions in the art. Her gesticulation was graceful, frequent, and perfectly expressive of the idea conveyed. The language used was the most chaste and pure style, and seldom, if ever, excelled in the desk.

**S. B. BRITAN** will devote a portion of his time to giving Lectures on the facts and Philosophy of Spiritualism; the Laws of Vital Motion and Organic Development; the relations of Sensation and Thought to the Bodily Functions; the Philosophy of Health and Disease; also, lectures on various Moral, Progressive, and Philosophico-Theological and Practical Subjects. Address Mr. Brittan, at this office.

**WILLIAM FISHER**, one of the first writers and speakers who took a public stand in favor of Spiritualism, who has been a close observer of its facts and phenomena, and a diligent student of its philosophy, is prepared to lecture on such branches of that and kindred themes as may be deemed useful and edifying to his audiences. Address, care of Partridge and Brittan, at this Office.

**Mrs. UREAH CLARK**, who has frequently discoursed to the Spiritualists of New York, Brooklyn, Newark, and elsewhere, always to the entire satisfaction of her audiences, holds herself in readiness to answer the calls of those who may desire her services as a speaker upon the subject of Spiritualism. Address, care of PARTRIDGE & BRITAN, this office.

**Miss C. M. BEAVER**, Medium, whose lectures lately delivered in New York, Troy, Philadelphia, Baltimore and elsewhere, have been so highly appreciated for the chasteness and elegance of their diction, and the refining and elevating character of their subject matter, may be addressed by those who desire her services as a lecturer, care of PARTRIDGE & BRITAN, this office.

**R. P. AMBLER**, one of the most eloquent and popular speakers, lectures, under Spiritual Influence, on the Principles of Modern Spiritualism in all its Relations. He will answer calls for lectures on Sunday, and also for lectures during the week, in the vicinity of Philadelphia, New York, and Boston. Address, Baltimore, Maryland.

**ANDREW JACKSON DAVIS**, now a resident of this city, is at present engaged delivering lectures on The Harmonial Philosophy (which includes the phenomenal departments of Spiritualism as he defines them), in the city of Brooklyn every Sunday afternoon.

**MARY F. DAVIS** also lectures on the various questions so interesting to all lovers of spiritual growth and human happiness. Their residence is 147 Spring-street. Address, care of O. B. Lockwood, Broadway Post-Office, New York.

**CHARLES PARTRIDGE**, an early advocate and supporter of Spiritualism, and a diligent collector of the facts of the new unfolding, is prepared to give the results of his investigations to audiences which may require his services. Address, this Office.

**JOHN H. W. TOOHEY** will respond to the calls of those who desire his services as a lecturer on the general themes of Spiritualism. Address, Office of the *New England Spiritualist*, 15 Franklin-street, Boston.

**DR. J. W. OSTRICK**, who has several well-prepared lectures in illustration and defense of Spiritualism, will deliver them to such audiences as may apply for his services. Address, care of PARTRIDGE & BRITAN, this office.

**Miss A. W. SPRAGUE** lectures under spiritual influence. Her abilities are spoken of in terms of high estimation by those who have been accustomed to hear her. Address, Plymouth, Vt.

**A. E. NEWTON**, Editor of the *New England Spiritualist*, will respond to the calls of those who may desire his services as a lecturer on the Facts and Philosophy of Spiritualism. Address, No. 15 Franklin-street, Boston, Mass.

**Dr. R. T. HALLOCK**, known and appreciated as a clear and fluent speaker, will lecture on various subjects connected with Spiritualism. Address, corner of Christie and Broome-streets, New York.

**Mrs. M. S. NEWTON** delivers lectures on themes connected with Spiritualism while in the trance state. (What is her P. O. address?)

**AUSTIN E. SIMMONS** lectures in the trance state as he is impressed by the controlling spiritual influences. Address Woodstock, Vt.

**Rev. T. C. BENNING**, of New York, among the first to investigate modern Spiritualism, will respond to the calls of those who may desire his services. He will preach upon the subject on Sunday, and lecture during the week. Address, care of Partridge & Brittan, this office.

**U. CLARK** having returned from his Western tour, will be happy to answer the requests of those who may desire his services in the capacity of lecturer or otherwise. Letters may be addressed to Mr. C., at the office of the TELEGRAPH.

**S. C. HIRWITZ**, formerly Editor of the *New Era*, lectures on Spiritualism, as a science, as clearly proved as chemistry or any of the natural sciences; also on its philosophy and its uses, embracing, as may be demanded in any locality, much or little of the wide range of earnest thought and vital truth which this vast and important subject affords. He may be addressed at 15 Franklin-street, Boston, Mass.

### WEEKLY JOURNALS DEVOTED TO SPIRITUALISM.

**SPIRITUAL TELEGRAPH**; Editor, S. B. Brittan; publishers and proprietors, Partridge & Brittan, 342 Broadway, N. Y. Terms, \$2 per annum.

**CHRISTIAN SPIRITUALIST**; Editor, J. H. W. Toohey; publishers and proprietors, Society for the Diffusion of Spiritual Knowledge, 533 Broadway, N. Y. Terms, \$2 per annum.

**NEW ENGLAND SPIRITUALIST**; Editor and publisher, A. E. Newton, 15 Franklin-street, Boston; Terms, \$2 per annum.

**SPIRITUAL UNIVERSE**; L. S. Everett, Editor and proprietor, Cleveland, O. Terms, \$2 per annum.

**AGE OF PROGRESS**; Editor and publisher, Stephen Albro, Buffalo, N. Y.; Terms, \$2 per annum.

**SPIRITUAL MESSENGER**; E. Mead, M.D., Editor and publisher, No. 80 Sixth-street, Cincinnati, O. Terms, \$2 per annum.

**THE TRUTH SEEKER**; Editors and proprietors, A. P. Bowman, and E. B. Loudon, Angola, Steuben Co., Indiana. Terms, \$1 per annum.

**THE CRUSAIS**; Editor, Rev. Henry Weller, La Porte, Indiana. Terms, \$2 per annum.

**THE MEDIUM**, conducted by J. M. Barnes and H. W. Ilulbert; published at Conneaut, O. Terms, \$1 50 per annum, in advance.

### SPIRITUAL MAGAZINES.

**TIFFANY'S MONTHLY**. Editor and proprietor, Joel Tiffany; publishers, Partridge & Brittan, 342 Broadway, New York. Terms, \$3 per annum.

**SACRED CIRCLE**. Editors, Hon. J. W. Edmonds and O. G. Warren; publishers, S. A. & H. Hoyt, 241 Broadway, New York. Terms, \$2 per annum.

**THE NORTH-WESTERN ORIENT**. Editors, Hiram Huguenin and George Haskell, M.D.; publisher, J. N. Brundage, Waukegan, Ill. Terms, \$1 50 per annum.

**THE SPIRITUAL HERALD**. Publisher, H. Bailliere, 219 Regent-street, London, and 290 Broadway, New York. Price sixpence (sterling) per number.

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209-8w

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209

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